

kings were converted, and all the southern parts of England were restored to the church.

The conversion of the Arian Goths is due also to St. Gregory. Some have accused this Pope of having, through excess of zeal, burnt the profane authors, and destroyed the monuments of pagan art; but this accusation has been triumphantly refuted. He established "the Gregorian rite," with a view to liturgical uniformity.

Considerable stress is laid by some Protestants on the fact of St. Gregory having repudiated the title of Universal Bishop; but there is in his Epistles (see work V, 18. 19) abundant evidence to prove that he exercised supremacy over all bishops; and that, though he and his predecessors disclaimed the title in question, which had been frequently offered to them, they did so merely because it sounded too ambitious, and seemed to derogate unduly from the character of their spiritual brethren.

The Holy See had in his time large landed properties, in Italy, Sardinia, Sicily and even Africa in the administration of which, and in the appropriation of the revenues to the poor, St. Gregory assiduously concerned himself, studying carefully the amount of the church patrimonies drawn up by Pope Gelasius. Even to this day, Rome possesses more memorials connected with this Pope of the 6th century than with most of his successors. His traditional portrait still exists. His reliquary is to be seen at St. John Lateran. The basilicas in which he preached so many of his homilies retain the tradition, and in some cases the marble chair from which he spoke. His monastery on the Cælian, from which he sent forth St. Augustine and his companions to the conversion of England, still retains many precious memories of its founder; among others, the marble table at which he used daily to entertain and wait upon twelve poor men, until one day he saw a thirteenth, visible to his eyes alone, join himself to the number.

The story is related by Joannes Diaconus in his Life of St. Gregory.